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## BIOGRAPHY.

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### *The Life of the Right Rev. Thomas Wilson, D. D.*

LORD BISHOP OF SODOR AND MAN.

[Continued from page 86.]

ON the 15th of January 1697—8, Mr. Wilson, being first created doctor of laws by the archbishop of Canterbury, was confirmed bishop of Man, at Bow church, by Dr. Oxenden, dean of the arches, and on the next day he was consecrated at the Savoy church, by Dr. Sharp, archbishop of York, assisted by the bishops of Chester and Norwich. On the 5th of April following, he landed at Derby-Haven, in the Isle of Man, and on the 11th was enthroned in the cathedral of St. Germain's, in Peel Castle: And from the prayer that he composed on the occasion, we may see with what piety and circumspection he entered upon his new dignity.\* When he arrived at his bishopric, he found the palace in a most ruinous state, having been uninhabited for eight years; nothing but an ancient tower and chapel remaining entire. He was therefore obliged to rebuild the dwelling-house, and almost all the out offices from the ground. He stocked the garden with fruit trees, &c. fenced in the demesnes, planted many thousand timber trees, and laid out a farm, which afterwards became valuable to himself and successors; the expenses of these buildings and improvements amounted to the sum of fourteen hundred pounds. He says, "It having pleased God to bring me to the bishopric of Man, I find the house in ruins, which obliges me to interrupt my charity to the poor in some measure." This interruption was, however, of short duration, and his beneficence was afterwards increased with his income. About this time the Earl of Derby again offered him the living of Baddesworth, to hold *in command*, and probably as a compensation for the dilapidation on his bishopric; but this our conscientious prelate refused as utterly inconsistent with his duty, and with the obligation that he had formerly made of "never taking two ecclesiastical preferments

\* Mr. Hewetson's memorandum book.

with cure of souls," especially says he, "when I must necessarily be absent from one of them ; and of which resolution it does not yet repent me that I made it."—On the 10th of July, 1698, he laid the foundation-stone of a new chapel at Castletown, which was built and paid for out of the ecclesiastical revenues. "The Lord grant," says the good bishop, "that it may, when it is finished, continue a house of prayer to all ages." On the 29th Sept. in the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary, daughter of Thomas Patten, Esq. to whom he was married on the 27th of Oct. at Winwick church, by the honourable and Rev. Mr. Finch, the rector. Previous to his marriage, we find him, as on all important occasions of his life, a petitioner to heaven. We lament the want of room to insert his excellent and fervent prayers which breathe so much of sincere christian piety. The bishop staid in England till the 6th of April, 1699, when taking leave of his friends, he arrived, with Mrs. Wilson, the next day, safe at his diocese. By this most excellent woman, who was every way the companion of his soul ; pious, devout, and charitable as himself, he had four children. Of these, Thomas, born August 24th, 1703, became Prebendary of Westminster, and rector of St. Stephen's, Walbrook. The excellence of the bishop's piety as a parent did not consist in heaping up riches for his children ; he considered himself as the steward, not as the proprietor of the revenues of his bishopric ; and to what use they ought in his opinion to be applied, we learn from the following memorandum :

"MY CHILDREN,

"If I do not live to tell you why I have saved no more for you out of my bishopric, let this satisfy you : that the less you have of goods gathered from the church, the better the rest that I shall leave you will prosper. Church livings were never designed to make families or to raise portions out of them, but to maintain our families, to keep up hospitality, to feed the poor, &c. and one day you will be glad that this was my settled opinion : and God grant I may act accordingly !"

And he lived to hear his surviving child thank him for the blessing he bestowed, more valuable than riches ; which however his son enjoyed, for he became possessed of his mother's fortune when of age ; and went out from Oxford grand compounder, with the degree of D. D. May 10th, 1739.

The annual receipts of the bishopric did not exceed three hundred pounds in money : some necessities in his house, as spices, sugar, wine, books, &c. must be paid for in money ; distressed or ship-wrecked mariners, and some other poor objects, required to be relieved with money ; but the poor of the Island were fed and clothed, and the house in general supplied from his demesnes, by exchange without money.\*

The poor who could weave or spin, found the best market at Bishop's Court, where they bartered the produce of their labour for corn. Taylors and shoemakers were kept in the house constantly

\* Mr. Hewetson's memorandum book.

employed, to make into garments or shoes, that cloth or leather which his corn had purchased ; and the aged and infirm were supplied according to their several wants. He took the greatest care to find out the most deserving objects of charity, yet was it probably often bestowed amiss, and indeed he was frequently told so by those who envied his virtues, but would not imitate his example. " It may be so," he said, " but I would rather give to ten unworthy objects, than that one deserving object should go without relief." If the persons who applied were inhabitants of the Island, they were generally recommended by a note from their parish minister : these notes of recommendation he kept regularly filed ; upon these he entered the name and circumstances of his poor, in a large book kept for that purpose, which he called *Matricula Pauperum*, or the Register of the Poor.

The bishop accustomed himself to frequent recollection and review of his conduct, and his pious resolutions were strictly and religiously observed. His prayers and his sermons furnish a sufficient proof of his study ; his prayers were constant and devout, with his flock and with his family ; and three times a day he communed with his own heart privately, in his closet. During the fifty-eight years of his pastoral life, except on occasions of sickness, he never failed on a Sunday to expound the scriptures, preach the gospel or administer the sacrament, at some one or other of the churches of his diocese ; and if absent from the Island, he always preached at the church where he resided for the day. When in London he was generally solicited to preach for some one or other of the public charities, being much followed and admired ; and many who heard him have remarked the great beauty of his prayer before the sermon, particularly where he offers up prayers for those who never pray for themselves.

In the year 1699, he published a small tract, in Manks and English, entitled, " The Principles and Duties of Christianity," for the use of the Island ; the first book ever printed in the Manks language : and with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed through the diocese, and gave to each a proper book-case, furnishing them with bibles, testaments, and such books as were calculated to instruct the people in the great truths of the gospel, and which we hope are still remaining.

His family prayers were as regular as his public duties ; every summer morning at five, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young clergy for the pulpit, and a graceful delivery. In the prayer for his closet we meet with the purest sentiments of christianity, and his *sacra privata* bear ample testimony of his uniform piety, and the excellency of his understanding. He kept a diary as well of the special favors in extraordinary deliverances, as of the merciful visitations, and chastisements he experienced in a variety of instances. On the 9th of December 1700, a fire broke out in the



bishop's palace, about two o'clock in the morning, in the chamber over that in which the bishop slept, "which" he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes."

In the year 1703, he obtained an act of settlement, of which mention is made in his history of the Isle of Man, which history was at the desire of Bishop Gibson inserted in his second edition of Camden's *Britannia*:—But his great modesty would never permit him to say that he was the author of that benefit to his diocese, though it was obtained solely by his indefatigable pains and application.—This year was remarkable for the ecclesiastical constitutions, which were read to the clergy, and agreed to in full convocation, and meeting with the full approbation of the Lords, Dcemsters, and Keys, passed into a law. These constitutions, planned and framed by his Lordship, will afford and exhibit to the world a specimen of that primitive discipline which existed in this diocese during his Lordship's Episcopate, and long after; superseding virtually the preface to the communion office.

Lord Chancellor King was so well pleased with these constitutions, that he said, "If the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man."

On the 5th September, 1704, the bishop accompanied Mrs. Wilson, who had been some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her praying for her soul, which, full of hope of a blessed immortality, she resigned into the hands of her Creator. In this severe trial his prayers abound with religious sentiment, and christian resignation; pronouncing with a feeling emphasis, "Thy will be done, O God." He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcome his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

On the 3d of March, 1707, he was made doctor of divinity in full convocation at Oxford; and on the 11th of June following, the same honor was decreed him by the university of Cambridge. About the same time he was admitted member of the society for promoting christian knowledge. In the same year, he had the church catechism translated and printed in Manks and English. On the 21st of September, 1708, he consecrated a new chapel at Douglass, to which he was a considerable benefactor. April 2d, 1710, the library of Castletown was finished; the greater part of the expence, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

In the year 1711, this worthy and excellent bishop, went to London, to settle some affairs relating to the excise, for the Lord and people of the Island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her Majesty offered him an English bishopric, but he declined the favor, saying, that with the blessing of God, he could do some good



in the little spot where he resided ; if he were removed into a wider sphere, he might be lost, and forget his duty to his flock and to God. Upon his return to his diocese, and finding the vicarage-house at Kirk Arbory in ruins, he subscribed and collected enough to erect a new one. The charges which he delivered on different occasions to the clergy of his diocese, contain such important advice, are so replete with christian piety, and discover so much warmth and affection, that the feelings are roused when we peruse them, and our admiration is divided between a love for the man, and the practical and christian advice that is every where displayed in his writings. The bishop in his convocation charge, delivered June 9th, 1720, among other evils likely to pervade his diocese, particularly levelled his censure at some books, which, if they were not designed to destroy the christian religion itself, were certainly meant to set aside all form, ceremony, and even practice of devotion, and more especially to debase the office of the clergy in general. "We have power and authority," says the bishop, "both from God and the laws, to rebuke gainsayers ; and while we are *unanimous* and *faithful* in the discharge of our duty, we may hope that our people will not be corrupted with novel opinions. Now the most effectual way to prevent this will be, for all of *us* that are appointed to watch over the flock of Christ, to employ our *thoughts*, our *zeal*, and our *time* in promoting of true piety ; in laboring to make men good ; and in converting sinners from the error of their ways, that we may preserve the *power* as well as the *form* of godliness. In a word, there was never more need than *now*, of hearkening to the apostle's advice and exhortation to the elders at Ephesus, *to take heed unto ourselves and to the flock over which the Holy Ghost has made us overseers ; to ourselves* lest we give just occasion of offence, and *to the flock*, lest they be infected with novel opinions contrary to faith and godliness." These extracts are exceedingly applicable to the present times, when opinions are gone forth, not only subversive of christian doctrine, but of christian discipline ; when the church of England is not only in danger from the hatred borne her by levelers and latitudinarians, but from the irregular conduct of certain clergymen within her pale, and the puritanic enthusiasm of self-appointed teachers without. Both have conspired to destroy her unity ; the former by violating her discipline, the latter by intruding themselves into functions to which they have not been regularly called ; both are actuated by one spirit, and both seem to have leagued together for the destruction of her apostolic authority. But whoever will read St. Ignatius' epistles, will see what that holy martyr and disciple of St. John saith, "of the necessity of being in union with the bishop ; and that such as are not so, are not in union with Christ."

[To be concluded in our next.]

## FOR THE CHURCHMAN'S MAGAZINE.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old....*Matthew xiii. 52.*

Though points of controversy are by no means so important as practical instruction, yet they ought not to be altogether neglected. A knowledge of the views which the primitive christians entertained on subjects which have puzzled the wits and swelled the volumes of *modern polemic divines*, may be useful. For this reason the following from *Justin Martyr* is inserted. This writer it will be recollected lived about the middle of the second century.

*Justin Martyr on Prophecy and God's Foreknowledge.*

SINCE the spirit of prophecy speaks of future events in a manner as if they were past, which manifestly appears from what has been cited; lest there should be any difficulty in understanding this, it shall be explained. That which is clearly foreknown, is spoken of as past. And that you may see the word of prophecy ought so to be understood, attend to what follows:

David, one thousand and five hundred years\* before Christ became man and was crucified, spake those words which have been adduced; nor was any one, who lived and was crucified before his time, a joy to the nations, as no one hath been since. But our Jesus Christ was crucified; he died, arose, and ascended into heaven, there to reign; and from those things which by his authority, the apostles promulgated to all nations, he caused joy to such as wait for immortality announced by him. Here, lest any should pretend that from what we advance, we maintain that the things which are foreknown must come to pass by a fatal necessity, this also shall be refuted.† We have been taught by the prophets, and we affirm for truth, that every one, according to the desert of his works, shall be either punished with torments, or rewarded with joy unspeakable. If it were not so, and that all things came to pass by fate, it is clear nothing would be in our power. And if it were fatally determined that one should be good and another evil, there were no reason why the former should be commended and the latter condemned. And unless men had the faculty by their own free will to fly the evil, and choose the good, they could not reasonably be blamed for any thing they should do. But that they have this liberty to make a wise choice of virtue or fall into sin, may be thus shown—we see the same man by turns passing from one to the other. But if it were destined by fate that he should be either good or evil, he would be incapable of the contrary, nor would he so often change. Nor could some be good and others evil; since (if it were so) it would appear that fate, being the cause of evil, would counteract itself; or what hath been already said must at least be true, that virtue and vice are nothing more than the good or bad opinions we form of men's actions; which, as reason can but teach, is the

\* Justin appears to have followed the septuagint chronology.

† In this writer's view there is a difference between fore-knowledge and fore-ordination which is now denied by some.

height of impiety and wickedness. But we do indeed maintain that proper rewards for those who choose the good, and adequate punishments for those who pursue the contrary, are immutably determined. For God created not man like the rest of his works, as vegetables and brutes incapable of doing any thing from choice and the direction of reason : nor were he worthy of praise and reward, if he chose not good by his own free act ; but were such only because he was so created ; nor being evil, could he be justly punished, if he were such not from himself, but for no other reason than because he was thus formed. The holy spirit of prophecy hath taught this by Moses, who says that when God had created man, he said, *Lo, I set before you good and evil, choose the good.\** Likewise the spirit by another prophet, Isaiah, makes the same declaration from God the parent and Lord of all things, saying, *Wash you, make you clean, put away the evil of your doings from before mine eyes ; learn to do well—judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be like wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured by the sword ; for the mouth of the Lord hath spoken it.†* By his saying, *ye shall be devoured by the sword*, we are not to understand that the disobedient are to be slain by the sword : But the sword of God is the fire, the fuel of which they shall be who persevere in iniquity : For he says, *ye shall be devoured by the sword, for the mouth of the Lord hath spoken it.* If he had spoken of the (material) sword which was to pierce and destroy them, he would not have used the word *devour*.

But to return ; when *Plato* says that “ Blame supposes choice, but God is without blame,” he drew this from the prophet *Moses* ; for *Moses* is more ancient than all the writers of Greece. And indeed all that the poets and philosophers have said concerning the immortality of the soul, or punishments after death, or the contemplation of heavenly things or any the like doctrines, they took in substance from the prophets, and published as their own. Hence the seeds of truth appear to have existed among all men ; but yet not to have been very exactly comprehended, since in many respects they contradict themselves in what they advance. In fine, in maintaining that events are foretold by the prophets in their prophecies, we do not hold that such events come to pass by a fatal necessity ; but only that God foreknows the future actions of all men. And since it is a universal opinion that every one shall be rewarded according to his deeds, God himself, the better to impress on men’s minds this important truth, and make them preserve a recollection of it through all ages, hath shown by the spirit of prophecy, that he will make it his business and care to see that these rewards shall be exactly proportioned to each one’s deserts.‡

APOL. PRIM.

\* Deut. xxx. 19.

† Isaiah i. 16, 19.

‡ From the whole of this discussion it appears manifest enough, as is otherwise known, that the question concerning God’s fore-knowledge, his decrees,



FOR THE CHURCHMAN'S MAGAZINE.

*History of the Church in Waterbury.*

A KNOWLEDGE of the causes which have at any time contributed to produce changes in the sentiments of people, on important subjects, and especially on that of religion, is not only curious but useful. It is useful because it may often afford a clue to the truth; and besides may inspire those, who are looked to for instruction, with prudence and caution: it may teach them to use the wisdom of the serpent, and the harmlessness of the dove. The people of Connecticut are almost universally descended from the puritans, who left the mother country with strong prejudices against the national church. These prejudices continued to operate so powerfully, that at the commencement of the last century there was not an Episcopal congregation in the state; perhaps hardly a single professor of the church. And notwithstanding the noise that Dr. CUTLER's conformity must have made, the interest that must have been felt, when the President of Yale College changed his sentiments, together with several others in high repute, among whom was Dr. JOHNSON, which happened about the year 1720, yet there were not more than three or four congregations, until near 1740; when a large number appear to have been formed, and churches erected in various parts of the state.

This circumstance is easily accounted for when we consider what took place about that time. The boisterous and theatrical manner of preaching practised by the celebrated Mr. WHITFIELD, and attempted to be imitated by his followers, most of whom were far his inferiors in point of genius and talents, disgusted many people of sober intellects, who looked rather for the *still small voice* heard by the prophets, than the thunder and storm of enthusiasm. The strange and almost frantic actions that were frequently exhibited at their evening lectures, completed their disgust, and put them upon enquiry, whether religion were not something more sober and rational. And this enquiry terminated in a conviction, that even the calmer but rigid doctrines of Calvin, concerning predestination and election, in which they had been instructed, were not founded on the word of God. To these motives in many cases, might no doubt be added others less commendable; for when we consider the propensities of mankind, it is not to be expected, that all who embrace the truth, should do it for the truth's sake. Yet on the whole when the obloquy and reproach are considered, to which singularity is always exposed; and the actual inconvenience and expense incurred by and man's free will, was then by no means agitated in the manner it hath since been. This question, with all its labyrinths of curious enquiry, it is well known, was first started by *St. Augustin* 200 years after Justin; and at the reformation revived by *Calvin*, with considerable improvements; and is still continued, we have reason to fear, to the injury of genuine piety and practical christianity. Such men as Justin Martyr were content piously to believe that God foreknows all our actions, yet that we have a liberty of choice; and hence that we are urged to make a wise choice, and look for his approbation, in whose presence we act, and consequent glory from his goodness.

those early conformists to the church, we can but think them, by far the greater part, quite sincere and commendable in their motives.

But however this may have been, about the time above mentioned, many Episcopal congregations were formed, and churches erected ; among which was Waterbury. Within the memory of persons now living, on whose authority reliance may be placed, there was but one churchman here, a Mr. JAMES BROWN, who in derision was called *bishop Brown*. He removed to Waterbury from West-Haven, where he had probably been a parishioner of Dr. JOHNSON, who was first a congregational minister in that place. But some time in the year 1737, a Mr. ARNOLD, an itinerant missionary from the *Society for propagating the Gospel*, performed divine service here for the first time, according to the rites of the church ; when he baptized two infants, both of whom were lately living, and one is still a respectable member of the church.

At this time the whole number of heads of families did not exceed six or seven ; Mr. ARNOLD officiated a few times in his itinerancy, and then removed to some other quarter, but where, is not known. The numbers being but very few, Dr. JOHNSON, of Stratford, and Mr. BEACH, of Newtown, officiated occasionally with them, until about 1740, when it appears there was some small accession, and a Mr. MORRIS from Europe, another missionary from the *Society*, took charge of this and other parishes in the neighborhood. But what proportion of his services the church here enjoyed, is not remembered.

Mr. MORRIS continued but a short time and returned to Europe. And now the divisions and animosities increasing more and more in the congregational society, on account of the *new light*, as it was called, introduced by Mr. WHITFIELD and his followers, there was a large accession of names to the church, to the amount of twenty-five heads of families.

Being thus strengthened, it was resolved to erect a church. A subscription was accordingly opened : and as this document is still in being, bearing date 1742, it ascertains who were the names then considerable in the parish, which are as follows, viz.

James Brown,	Daniel Porter,
John Barnes,	Jonathan Prindle,
Thomas Barnes,	John Southmayd,
Joseph Bronson,	Richard Welton,
Nathaniel Gunn,	Richard Welton, 2d.
John Judd,	Eliakim Welton,
George Nichols,	Ephraim Warner,
Thomas Osborn,*	Ebenezer Warner.

Most of these men have left a numerous progeny who belong to the church.

In April of the next year, 1743, JOHN JUDD, gave, as appears by the town record, a spot on which to build ; and a small, but convenient church was immediately erected. The same year Mr. MORRIS having removed, the Rev. JAMES LYON, another European, took

\* Still living, aged 91.

charge of the church under the direction of the *Society*, in England. He resided at Derby, and officiated one third part of the time at Waterbury.

The church still continuing to increase in numbers and zeal, a spirit of pious liberality appears to have gone forth among them, worthy of being imitated by their descendants of the present day; for in 1745, several considerable donations in land were made. —JOHN JUDD gave by deed six acres near the center of the town; THOMAS BARNES, nine acres of out-land, which has since been improved to advantage; also, JONATHAN and DANIEL SCOTT, seventeen and a half acres of valuable timber land. But what most deserves notice is a deed conveying to the church two acres in the centre of the town on the main street, from OLIVER WELTON, by consent of his guardian, he being a minor of nineteen or twenty; and this deed he confirmed when of age. It is pleasant to record such an instance of piety and liberality in a youth, and equally so to reflect that he is still alive, still attached to the church, and though infirm from age, he enjoys the conscious satisfaction of having done his duty, and is looking soon to receive his reward in another life. Such an example we may wish, but can hardly hope to see imitated in our day, when the spirit of the present world prevails so much over the concerns that belong to the next.\*

But to return from whence we have digressed, and pursue the history of the church. Not long after the above donations were made, viz. 1747, a dwelling-house was built for a *glebe* on the land given by Mr. WELTON. This was done by the liberal exertions of individuals; and such an expression of their love to the service of Almighty God is not forgotten in his presence.

Mr. LYON continued over his charge but two or three years, and was then removed by his own desire to Long-Island, in the then colony of New-York; where he remained many years a missionary to the *Society* in England. What should have induced him to leave a parish in so flourishing a state as Waterbury then appears to have been, is difficult to say, unless it were because he found, like many other Europeans, the manners and customs of Connecticut people not to accord with his feelings.

The parish now remained vacant for several years, during which, according to a laudable custom then universal in this state, prayers

\* This Mr. WELTON, among his friends, is an interesting character. He served his country in a military capacity, in the war against France; was in the action at Lake George, and the repulse at Crown Point, when the gallant Lord Howe was killed. He still speaks of those scenes in which he bore a part, and which were so interesting to himself and friends, with all the enthusiasm natural to a benevolent heart. On these subjects will he dilate till the tears flow, and his utterance is stopped by the vehemence of his emotions. Within these few years he has been called to undergo heavy calamities. The loss of a favorite son, Mr. ARD WELTON, who died in July, 1803, much lamented by all his friends, being taken away in the vigor of life, was a severe affliction to his declining years. And to add still more to his sorrows, a promising grandson was taken from him the last year, being then a member of Yale College. For the character of this young man, see Obituary of our Magazine for March, 1806.



and printed sermons were read every Sunday by some one best capable of doing the duty. It is not remembered by what clergyman, or whether by any, occasional services were performed; but it is most likely such was the case, since they continued united in zeal, and increasing in numbers. Two years after the above mentioned lands were given, viz. 1747, they were all deeded to the *venerable Society in England for propagating the Gospel*, by certain persons authorized thereto; and the legal title still remains in that *corporation*.\*

In 1749, Dr. MANSFIELD returned from England in holy orders; and as a missionary, took charge of the parishes of Derby, Waterbury, and some others in the neighborhood. He also resided at Derby, and officiated one third of the time at Waterbury. Having now for the first time a clergyman who was a native of the state, they went on harmoniously, and were edified in love. Under his administrations many names were added to the church. Those who had been born and brought up under her nurture began now to take an active part in her support. Dr. MANSFIELD's piety and zeal made him beloved and respected. The aged who yet remember his services, speak with delight of the alacrity with which he used to take a journey of twenty miles or more, and that over an extremely bad road, in discharge of any extra parish-duty. No extremity of weather or badness of roads prevented his visiting the sick, baptizing children, or committing to the earth the remains of his parishioners, when called upon for any of these purposes. Nor, as those can testify who know him, has he yet remitted much of that punctuality, after a lapse of more than half a century. For this his praise is in all the churches where he is known: and may he be an instructive example to his brethren, teaching them to despise labor and fatigue, when the service of their Lord and Master calls; for in this way a clergyman can do more good, and more effectually gain the love of his people, than with all the fine sermons in the world.

In 1759, Dr. MANSFIELD relinquished his charge of Waterbury, and confined his services to Derby and Oxford; of which two parishes he is still the venerable and much respected rector. The Rev. JAMES SOVIL, a native of the town, now came into the mission; which had so much increased in numbers and strength, that they thought themselves able, with the *Society's* salary, which was but 30l. sterling, to contribute one half the support of a clergyman. In a little more than twenty years, they had grown from a half a dozen, to a respectable congregation for a country town; for they were as a city that is at unity with itself. Accordingly, Mr. SOVIL resided and officiated here one half the time, and the other half at New-Cambridge, now Bristol, and Northbury, now Plymouth, where there had been churches of about the same standing in age with Waterbury.

After this arrangement nothing worthy of being recorded took place till about 1764 or 5; when the numbers of church people in

\* There are many other tracts of land lying in the same situation among us. Would it not be well to enter into some general measures, and open a negotiation with the Society on the subject, to obtain such a conveyance as may prevent those lands being misapplied?

Westbury, now Watertown, having greatly increased, it was thought requisite to build a church there, which was done with great unanimity and dispatch. In consequence of this, Mr. Scovil's services were in part withdrawn from New-Cambridge and Northbury and applied to the new congregation. In this situation things continued during several years more. His parishes increased in numbers and respectability. Punctuality in the performance of his duty, notwithstanding the extensive ride he had to perform, was a remarkable trait in his character. His grave and becoming deportment made him be respected by all who knew him. The soundness of his doctrines delivered from the pulpit should not be reckoned among his chief excellencies, for he taught his people from house to house. He comforted the aged, instructed the young, and made himself agreeable to children; no despicable qualification in a clergyman. The writer of this sketch well recollects, that when a small child, often and again his heart has leapt for joy at the sight of *Mr. Scovil*, knowing that he would have something engaging to say.

Having such a clergyman, it is not wonderful that parishes should increase; which they did to such a degree, that in the year 1771, it was unanimously agreed among them that another clergyman was wanted. Mr. Scovil accordingly gave up New-Cambridge and Northbury, to a successor, and confined his services to Waterbury and Westbury, officiating two thirds of his time at the former place; and that to universal acceptance, as before. What was the number of his parishioners, either when he came into the mission, or at the time of which we are treating, is not ascertainable by any correct documents now to be found, for parish records of this nature were not then kept, nor indeed now are by any body but the clergyman; they were hence all removed by Mr. Scovil with his family.

Soon after this time commenced the war between the mother country and the colonies; in which the church in Waterbury suffered a considerable diminution of numbers and strength, though not to the same extent as was suffered in some other places. It is well remembered that in this part of the country, the professors of the church of England very generally conceived the measures of the colonists to be unjust, or at least unwise, and likely to end in nothing but defeat and ruin. In those critical times, when the public mind was in a state of fermentation, and the town divided almost equally between the two parties, the church with few exceptions embracing one, and other denominations the other, Mr. Scovil's prudence and moderation were conspicuous. Aided by a like prudence in a few others; the instances of violence and indignity were rare towards any one. He himself suffered none, though he did not pretend to dissemble his sentiments. Sometimes indeed he had reason to fear from the threats that were uttered; yet it was observable that those threats never proceeded from any who knew him.

Notwithstanding this comparative moderation, there were several influential characters who thought best to join the British forces at New-York, leaving their property to confiscation, and their families to poverty and want; and taking away numbers of the younger sort; thus materially weakening the church, and disheartening those that

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remained. They however did not despair, but continued to put their trust in that God who had promised to be always with his church ; and they have since seen abundant reason to exult in that confidence. For although the termination of the war produced a removal of their much respected clergyman, yet they have since increased, and are flourishing more than ever.

[To be continued.]

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Observer.

SINCE I have taken upon me the censorial character, and exercise a self-institute prerogative of inspecting the practices of the church in your country, I beg leave, Mr. Editor, to assure you, that my only motive is, to awaken the minds of my brethren of the church, to a sense of the danger arising from innovations or negligence ; and to stimulate them to a timely removal of such noxious shoots as may have sprung up, before they increase to a size sufficient to threaten danger to the original stock. "For the want of a nail," says Dr. Franklin, "the shoe was lost ;" and the evil, not being checked, increased to such a degree that the rider eventually perished, "being overtaken and slain by the enemy."

I shall confine myself in my present communication, to the subject of funerals and church yards ; animadverting upon such deficiencies of propriety as have fallen within the sphere of my observation. I have ever considered the human body as being superior to the ordinary mass of clay, and consequently deserving of more honor and attention than other substances, even after it may have lost the power of motion, and is fast hastening to corruption. To deny the corpse the privilege of the sepulchre, and "*bury it with the burial of an ass, being drawn forth and cast without the city,*" has ever been, and I trust ever will be, considered as an exemplary judgment ; so much so, that upon the strength of this opinion, the civil power has thought fit to frame a statute, subjecting to this condemnation, such as are convicted of capital offences, or are found to have laid violent hands upon themselves. Attempts to lessen or abolish the force of this idea, by *silently*, irreverently or negligently consigning to the earth the last relics of a fellow mortal, have a powerful tendency, not only to destroy the finer feelings of sensibility and sympathy, but to introduce the baneful doctrines of *materialism* ; which at one bold stroke cuts asunder all ties of religious and moral obligation. To avoid falling into either of these, the church has directed a most suitable service to be performed at the interment ; in which the surviving friends are comforted with the hope that their brother has made a goodly exchange ; whilst the instability and vanity of human life, and the joyful assurance that the righteous shall enjoy a glorious resurrection, are firmly impressed upon the mind of every auditor.

I would charitably believe, Mr. Editor, that the Episcopalians of this country are generally convinced of the propriety of the Rubrics and service, which relate to funerals, and give their assent to them ; but I am sorry to find this assent to be so *tacit* that a want of con-



formity to both is not unfrequent. It was undoubtedly the understanding and intention of the venerable compilers of the American Prayer Book, that the custom of carrying the deceased into the church, and there performing the appointed service, should prevail among Episcopalians. This is made sufficiently obvious in the Rubrics just mentioned, where the clergyman is directed to meet "the corpse at the entrance of the church yard, and going before it either *into the church*, or (if that be impracticable) towards the grave, shall say," &c.—Compliance with the sense of this direction, with many, depends entirely upon contingencies. If the church be situated between the house of the defunct, and the grave yard, peradventure his body may once more, for a short time, occupy a place in that building, which his industry and zeal may have contributed to build and support; but if, through the misjudging of the builders, the church and yard be separate, I am sorry to add the body must be consigned to the tomb without this last sanctioning shade of its spiritual mother.

So slender is the tenure upon which the performance of the *service* often depends, that it is dispensed with upon slight occasions; a few hours absence of the clergyman, is a sufficient authority to introduce a dissenting minister at the head of the procession and be instituted a *witness* of the burial of the deceased. How this accords with the sense of the *Episcopal church* upon the subject, let every member of that church answer. No comments need be made.

The basis of all solemnity and hallowed respect, is order and regularity; and upon this principle doubtless was founded the ceremony of funeral processions, which have continued time immemorial. The propriety, nay, necessity of strictly continuing this practice, is very obvious: respect for the merits and memory of the deceased, sympathy for the sorrows of surviving friends, and a just impression upon our minds why we are assembled together, should effectually deter us from changing the *procession* into a listless *concourse*; an occurrence by far too frequent. Let but decorum plead the cause, and the result cannot but be favorable.

Let us now turn our attention to the subject of church yards, and the relation that exists between them and their respective characters, in point of location. The sense of the Rubrick above quoted seems to be, that they must be in connection; the alternative "or towards the grave" being inserted to be acted upon in cases of necessity rather than of option. Doubtless it was by reason of the infant state of the church in some parts of the Union, where, of consequence, many yards must exist without their churches, that it was thought expedient to insert this otherwise contradictory direction. But why this separating of churches from their cemeteries? I fear the only plausible answer that can be given is, that it is a patch of the old Puritanical garment, whose obvious characteristic was, to be as unlike the Episcopal habits as possible: certainly it is an innovation upon the practices of the Catholic church of all ages; and I trust few countries can show us specimens of it, save this.

In order to convince ourselves of the propriety of placing the

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church in the burying ground, we ought to consider the relation that subsists between the design of the one and the tenants of the other. Let us view the former as an index, whose direction is heaven ; a guide that teaches men how to avoid utter condemnation and the sting of eternal death ; and as a faithful governant that takes them out of the world placing them in the path of duty whose end is happiness. Through the medium of her instruction, men are certified, that although worms should destroy this their skin, yet in their flesh shall they see God ; that a restitution of all things shall be accomplished ; and that this same body, clarified from the pollutions of sin, shall become the instrument of spiritual enjoyments. If then we have received such consolation and assurance from her whilst living, shall we delay to trust our weary frames under the shadow of her wing against the great day of the resurrection? *Blessed are the dead who die in the Lord*, and sacred should be the place of their rest : let then that holy edifice, by whose means they have obtained their appellation, overshadow their peaceful manes. We can, without any impropriety, personify our mother church, and view her in the light of a fond parent, who having brought up children *in the nurture and admonition of the Lord*, sees then, their worldly course being ended, silently gathered around her, against the time when (as we charitably believe) she shall present them to her heavenly master, pure, through his merits, as are her doctrines. Being so fully convinced of the propriety, and I may say duty of interring within the environs of the church, I trust I shall not be thought unreasonable, when I urge that every christian ought so to care for his remains, as to insert a provisional clause in his *last will and testament*, signifying his desire to have his ashes repose near so hallowed a structure.\*

The good that will accrue to the living from this connection, will next demand our attention. The temper of the mind depends, in a great measure, upon contingencies : as they bear the image of gravity or gaiety, the mind assumes an affection accordingly. In devotional exercises such objects as serve to create or retain meditations suitable to the occasion, deserve, nay even demand our fostering care. The door of eternity is the grave ; through which portal must every descendant from Adam pass. To enable him to emerge from this lonely way into life without shame, is the object, the great object of the christian's prayers. In order to give favor to his petitions, to rouse him from his lethargy, to recal his wandering thoughts to their rightful centre, to fix them to the important part he is acting and prevent their straying upon worldly objects, nothing can have a more powerful effect, than the consciousness that he is surrounded by the silent mansions of his fellow mortals ; that *the valley of the shadow of death* is on his right hand and on his left ; and that a few more circling suns will see him consigned to these same clods, adding one more to the parish bill of mortality. Such appropriate thoughts will naturally arise in his breast, as he

\* This idea is seldom improved in directing where their body shall be laid, save by some eccentric character ; who from motives of disgust or affected singularity, oftimes act upon it. It is however worthy of more attention than is generally paid it.

traverses the yard to the church, or views from his window the moss-grown tombs that surround it.\*

If objections be made to the planting of such shade trees within the church yard, as I advocated in my former number, (though I see no occasion for objection) yet the difficulty is entirely removed by substituting the *weeping willow*, a tree evidently formed by nature to overshadow the tombs. I have with pleasure observed several instances of this species of tree being introduced into church yards, and hope to see the practice more prevalent. Should it become general, many, I am confident, would be highly gratified, none could be displeased.

OBSERVER.

\* I beg to enquire of your readers, Mr. Editor, whether, in all prints and drawings of churches from the old countries, they have not uniformly observed them situated in the midst of a burying yard, shaded by trees? If they answered in the affirmative, I would ask if they were not struck with the propriety of the circumstance, and would not wish to imitate such a model?



### On the Resurrection of Christ.

AT this wonderful work of Christ's power, this stupendous miracle of his divinity, the angels of God descended from heaven, and were present to behold his glory. They condescended first to inform his weeping and disconsolate followers that he was risen. And no wonder they were present on this occasion, for we are told in the scriptures, that they *desired to look into* these things. That they might the more nearly witness, and the better understand their sovereign's power and goodness, they were present at his birth, and at his resurrection. In both cases they first proclaimed the good news to men, and bore testimony to the hand of God displayed in these events. Every thing concurs to point out our Lord's resurrection as the very pillar and ground of evidence for his divine authority; that he was verily the Son of God, made manifest in the flesh, and dwelling among men; that though he was human and must die, yet he was also divine, and could not be holden of death, therefore did he break the tyrant's chain, roll back the stone from the rocky tomb, by a mighty earthquake, and awake from the dead. Hence are we sure that he was the Son of Righteousness, who *arose with healing in his wings*; hence are we sure that he was *true and no unrighteousness was in him*, that the word of God was truth in his mouth; and life to all those who hear and obey. And hence we know that death will *have no more dominion over him*; in that he died once for all; but with himself he will also rescue us from the grave. By this we know that he is worthy to be our captain, and our leader to the world of glory; where *he ever liveth to make intercession for us at the right hand of his Father*. By this we know that he is able to conquer all our spiritual enemies; to be our champion, our deliverer, our shield and defender; and *our exceeding great reward*. By this we know that we may trust in him and shelter ourselves under the protection of his arm, until we are free from the assaults of a sinful and depraved nature. In a word, by his resurrection he fully accomplished the work for



which he came into the world. He thus bore testimony to the will of God ; and laid an immoveable foundation on which our faith and hope may rest. In him future blessedness standeth fast as God himself, in *whom is no variableness nor shadow of turning*.

If it be supposed that our souls would have existed, yet it would have been in a state of endless woe, condemned to God's wrath and displeasure ; and cut off from all joy. From this state we are delivered by him who rose from the dead. But if it seem most consonant to the tenor of scripture to believe that death would have been an utter extinction or cessation of all knowledge as intelligent beings, or return to the same condition as though we had never been ; that the pit of utter destruction was open before us, and we were tottering on the brink of it, just ready to be swallowed up and lost to all eternity ; yet blessed be God, we can now look into the gospel and behold *the captain of our salvation, the son of righteousness*, arising from this pit ; with power and great glory, snatching us from its jaws, and carrying us in triumph on to firm and heavenly ground, where death shall have no more dominion over us to the endless ages of eternity.

When by the eye of faith we contemplate these great things that have thus been done for us, shall we not praise and adore his goodness by whom they were wrought ? When we view the danger from which we have been rescued, shall we not with all our souls at this season thank our deliverer and divine Redeemer ? Commemorating the event by which we escaped the horrible dread of falling into naught, than which no fear can be more revolting to our souls, shall we not *keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth* ? Solemnly in our devotions at this time professing to thank God ; that by the same resurrection we are raised from a death of sin unto a life of righteousness ; shall we not resolve to dedicate our days to God's service, and live worthy of our high calling ? worthy of creatures made for eternity ?

There is not any thing that so powerfully urges us to the practice of virtue and the service of God, as the belief and expectation of a life to come. If our condition were like that of the brutes that perish, what motive should we have to live a life of holiness ? What benefit or advantage should we receive ? What profit would there be in serving God ? In a short time we should be as though we had not served him ; the righteous and the wicked would be both alike ; both would be buried in darkness and oblivion ; then *let us eat and drink for to-morrow we die* ; would be the wisest advice ; and that which most men would follow. But the dread solemnities of another life will, now and then at least, make way to the hearts of all men, and in some measure influence their conduct. An eternity of bliss in the presence of God is a prize worth some exertions to gain. And on the other hand an eternity of woe, under chains of darkness, will sometimes make the stoutest sinner tremble, and resolve to flee from the wrath to come, by practising holiness in the fear of God. God's tribunal of justice, before which are to stand all nations kindreds and languages, in the day of account,

makes no slight impression on the sinner's mind. Thus fear of what may be in a future world ; of God's just retribution compels some to a life of virtue and religion : while others act from a worthier motive, out of a sense of what is due from those who are the adopted sons of God, and heirs of eternal life through Jesus Christ. So that the belief of a future state is the parent of virtue and holiness ; the safeguard of our hearts against the assaults of temptation ; and the foundation of our happiness while in this life. It consequently becomes us as we value our own good, to cherish this faith, this hope in the promises of God ; and hold fast that gospel, by which alone we are assured of a future existence. It becomes us to consider those as our enemies, who would dissuade us from this consoling faith ; that virtue shall be rewarded and vice punished on that great day, when the dead shall awake and stand at his tribunal.

Since Christ arose that thus he might raise all men from death, that he might be the *Lord of all flesh*, that he might be the *judge of quick and dead* ; it becomes us with awe to contemplate the solemnities of the resurrection morn and great day of account. And we learn from the bible, that when that day shall arrive, of which none know save God, the trumpet shall sound ; the Lord Jesus shall descend from heaven with all his holy angels, shouting his praise ; the earth and the sea shall give up their dead, to be taken away, with those who shall be found alive, to meet their judge in the air. The great Archangel shall proclaim aloud to the whole universe, that *time shall be no more*. The sun shall loose its lustre, and be extinct ; the moon shall dissolve into vapor ; and the earth, with all that it doth contain, shall be involved in rolling flames and pass away. After this dissolution of nature, shall follow the sentence from the judge, to those on his right hand, *come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world* ; and to those on his left ; *depart ye cursed into everlasting fire prepared for the devil and his angels*. And immediately the sentence shall be executed—the wicked shall be plunged down to hell, and overwhelmed with chains and darkness, to converse with everlasting groans, *where the worm dieth not, and the fire is not quenched* : but the righteous shall be carried in triumph with the angelic host, into God's kingdom of glory, singing the praises of the Lamb of God, who was slain that he might redeem them from death and sin, and make them kings and priests unto God, with whom they shall live for ever and ever.

Such, we are assured on the authority of God's sacred word, shall be the last and closing scene of all temporal things. *What manner of persons, then, ought we to be in all holy conversation and godliness ?*

Should the trump of God now be sounded, and the opening vault of heaven disclose to your view the Lord Jesus, descending from above with his host of mighty angels, to begin the great work, what manner of persons would you wish to be found ? Surely this question needs no time for consideration. You would wish to be found the true servants of God, having your lamps trimmed and



burning ; and yourselves ready to enter with him into glory. Resolve then ever to be such, since *ye know neither the day nor the hour when the Son of man cometh*. Since *the day of the Lord shall come as a thief in the night*. Be ye therefore sober, be vigilant. Put on the whole armor of God. Stand always with your loins girt, and ready to meet your Lord, at whatsoever hour he may come. And what I say unto you I say unto all, watch.

Since Christ our passover is sacrificed for us, has risen and ascended into heaven ; look up, and thence expect salvation, patiently abide the Lord's pleasure, while he may see fit to continue you in this habitation of clay. And when you are called to depart, hold fast the hope of everlasting life, looking steadfastly unto the morning of the resurrection, when the mouldering clay shall quit the ground, and be reunited to the immortal spirit, then to ascend to the mansions of eternal rest in heaven. Look forward and strive to foretaste the joys of that glorious day, by figuring to yourselves the blessed company of saints and angels around the throne of God, singing his praise, and extolling the Lamb that was slain from the foundation of the world ; whose voice as heard by St. John, was *as the sound of many waters, and as the voice of mighty thunderings, saying, alleluia ! for the Lord God omnipotent reigneth, let us be glad, and rejoice, and give honor to his name*. As ever you hope to join this blessed company, while here on earth, lift up your feeble voices ; and unite your imperfect strains to their exalted hymns of adoration. Aspiring after their love of God, and delight in goodness and holiness, you will be able in the last day to shout along your passage to heaven ; saying, *Oh, death where is thy sting ? Oh, grave where is thy victory ?* So may you repeat, after the apostle, *thanks be to God which giveth us the victory, through our Lord Jesus Christ*. Thanks be to God who shall have given us the victory over death, hell and sin, and exalted us at his right hand. Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know that your labor shall not be in vain in the Lord.



FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

Please to give the following extract from Bishop Sherlock, a place in your Magazine.

Acts ii. 22. "*Jesus of Nazareth, a man approved of God among you by miracles.*"

MIRACLES are not intended to prove the being of God, nor the doctrines of morality ; for natural religion is supported by natural reason, and has for its evidence the works of nature. Thus St. Paul argues in his first chapter to the Romans, declaring that what was to be known of God was manifest to men, God having showed it unto them : For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead ; and in the most corrupt and degenerate times God did not leave himself



without witness, continuing to do good, to give rain from heaven and fruitful seasons, filling the hearts of men with joy and gladness. These are the standing proofs of the being and goodness of God: And men need but open their eyes, and look around them, to see the wonderful and stupendous works of nature, which lead directly to the knowledge of God. And what greater evidence can man have than this? For if the making of one world will not prove the being of a God, the making of ten thousand will not. And therefore this is a principle of religion not learnt from revelation, but which is always supposed as the foundation of revelation. For no revelation can bring greater works to prove its authority, than the works by which the clear and unexceptionable dictates of natural religion are proved: For the distinction between miracles and the works of nature is no more than this, that works of nature are works of great power, produced constantly and in a regular course, which course we call nature: That miracles are works of great power also, wrought in an unusual way: But they are both considered in the same light, and with equal advantage, as effects leading to the knowledge of a great, though invisible power. Thus we must acknowledge great power to be shown in the sun's constant rising and setting; and as great in his standing still, should we see him stopped in his course for the space of a whole day. That we have all eyes to see, and ears to hear, is an effect of as great power, as giving sight to one born blind, or hearing to one born deaf. Upon this account it is impossible that any true revelation should contradict or evacuate any clear dictate of natural religion, which stands at least upon as good a bottom as any revelation can do; and therefore the principles of natural religion must be supposed for the foundation of revealed, which is intimated by the writer to the Hebrews: He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him; that is, he must bring this belief with him: For a revelation is not to prove the being of a God, or that he loves virtue, and hates vice. God never wrought miracles for this purpose, having sufficiently evidenced himself from the beginning of the world by the visible things of the creation: and, had any one asked our Saviour to show a proof that there was a God, I am apt to imagine he would have turned him over to the works of nature, as he did the rich man's brethren to Moses and the prophets for a proof of a future state.

Thus far Bp. Sherlock, with his inimitable precision and perspicuity, and he who cannot see the marked distinction here drawn between natural and revealed religion, by this correct theological reasoner, must be in a worse state than that into which the fall brought mankind. He that goes about to trample down all natural religion under the profession of giving triumph to revealed religion, is making a sacrifice no way honorable to the Jewish or Christian scriptures, and he must be condemned by the Hebrew and Greek testament; those faithful witnesses who are now clothed in sackcloth, and ever will be so long as men professing godliness torture them to speak that which they do not contain: but as Jannes and Jambres withstood Moses, so men of corrupt minds will resist the truth, reprobate concerning the faith.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

*A new History and Illustration of the Common Prayer.*

[Continued from page 105.]

HAVING remarked the high estimation in which the Lord's prayer was held by the primitive Christians, we should have concluded this divine composition above all human panegyric, had we not met with the following observations in page 76, of a critical and practical elucidation of the morning and evening prayer, by the Rev. J. Shepherd. The compilers of our Liturgy were not ignorant that the offering up of this prevailing supplication, with true devotion, and zeal of heart, affords to God that glory; to the weakest man that aid, and to the most perfect that solid comfort which is unspeakable. Indeed, of all applications to the Supreme Being that are extant, this is incomparably the most rational, the most devout, and the best. Whilst its comprehensive conciseness has in all ages been the admiration of the learned, its beautiful simplicity is not less remarkable. It is so short, that all may learn it; and so plain that all may understand it; at the same time it is so full that it includes all our wants; and so explicit, that, whilst it directs us how to pray, and for what to pray, it teaches us what we should be. It is in reality a complete rule of duty, as well as an admirable form of prayer. The fathers call it "the epitome of the gospel," and what his hearers said of the preaching, we may, with equal truth, apply to the prayer of our Lord, *never man spake like this man.*

Respecting the origin of the Lord's prayer, among the Jewish teachers it was a common practice to deliver to their scholars a certain form of prayer, to be used with the established ordinary devotions. And to this custom the disciples of our Lord are supposed to refer, where they desired him to teach them to pray. In compliance with their request, he dictated this form for their use, and the use of all who should embrace christianity. It is the observation of Grotius, that so averse was our Lord to unnecessary innovation and affectation of novelty, that he "who had not the spirit by measure, (John iii. 34,) and "in whom were all the hidden treasures of wisdom and knowledge," (Col. ii. 3,) selected the words and phrases of this prayer principally from forms at that time well known among the Jews. One immediate advantage of this conduct of our Savior was, that the disciples and Jewish converts would more readily learn that prayer, and embrace those precepts, to the terms of which, before their conversion, they had been accustomed. The Lord's prayer consists, as it is usually observed, of six petitions, yet of the six the three first can hardly be called by that name. They are more properly acts or expressions of adoration, obedience, and submission, by which we render honor to the divine Being, and give up ourselves, along with the whole creation, to his government and disposal, before we presume to offer any requests in our own favor, even for the supply of our most necessary



wants, or the forgiveness of our sins. There is a propriety in this ; the inhabitants of heaven, when they worship him that liveth for ever and ever, cast their crowns before his throne, saying, *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.* They rest not day and night saying, *holy, holy Lord God Almighty.* And although in this present state of infirmity and want, it is our duty to *let our requests be known unto God*, yet in imitation of the saints above, it is also our duty to join thanksgiving to our supplications. It will argue a very wrong disposition in us, if we never draw near to the throne of grace, but in our distress, and having received so many benefits, remember nothing in the divine presence, but our necessities alone. Of this part of the superiority of the christian worship to the Jewish, every christian, it is observed, "is so far a priest, as to be admitted to join in this spiritual sacrifice.

*Upon the Responses, Versicles, &c.* Next in order to the Lord's prayer as it is used in our morning service, follow four short sentences or Responses, to be said while we are still kneeling. Many of this kind are found in the course of our worship : and in some of the occasional offices of the church they are mostly taken from the scriptures, and are most judiciously adapted to the several places where they are introduced. The design of the Responses is to engage the attention and quicken the devotion of the congregation ; besides the grateful variety which they occasion, and the relief they afford to the mind after its closer application to the more solemn parts of continued prayer. Not that our seriousness and attention should be less in these Responses, than in other parts, which being all addressed to God, should be said with the utmost devotion. We should be also careful to repeat our part in such a manner as not to interrupt the minister in his ; and though the minister and congregation should say their parts distinctly, yet each should attend to what the other repeats, as the sense of these Responses sometimes runs through two or more of them.

The four Versicles after the Lord's prayer being taken from the Penitential Psalms of David, are here very properly introduced after confessing our sins, and humbling ourselves before God, and before we presume to sing his praises in the Psalms that follow. For this happy obligation of responsive devotion we find numerous examples in the Psalms, and in the Jewish prophets. And something similar to the last instance adduced, we meet with in the prophet Hosea, chap. xiv. . 2, thus ; *take away all our iniquity, and receive us graciously ; so will we render the calves of our lips*, that is, so will we offer our sacrifice of praise and thanksgiving. The penitential office being thus terminated, we resume our devotions with that of praise. *Praise ye the Lord, the Lord's name be praised.* The part of these Versicles, it has been observed, is no other than a translation of the word *hallelujah*, which word was once held so sacred that the church scrupled to translate it ; in King Edward's first book it was retained after these Versicles, and appointed to be always so used between Easter and Trinity Sunday. It is remarkable also, that we find this form used in the book of the revelations, chap. xix.



1, as the chorus or response of the heavenly host, *singing salvation and glory and honor, and power*, unto the Lord our God. And surely if we can thus join the choir of angels in praising our common Lord, and afterwards proceed to glorify him in the language of the Holy Spirit, our hearts should glow in us with an ardent zeal and holy fervor.

The *Venite Exultemus*, or 95th Psalm, which was composed for the public service among the Jews, has been constantly used in all ancient Liturgies of the Christian Church, and is accordingly retained in ours; as it is not only a very proper introduction to the other Psalms. The custom also of singing or repeating them alternately, seems to be as old as the Psalms themselves. The practice is continued by our church, though there is no particular Rubric to enjoin it. "It was seen that the minister would have in vain exhorted the congregation to *praise the Lord*, as he had done in the foregoing Versicles, if they were not permitted to take their part in repeating the Psalms; neither would they keep the promise they had just made, that *their mouths should show forth his praise*: further, what would become of the invitatory placed before the Psalms, *O come and sing unto the Lord*, &c. if the people were to have no share in the Psalms that follow? As it appears by the title to many of the Psalms that they were set to music, and it is evident, such was the practice among the primitive christians, there seems the best authority for continuing such usage in our cathedral service."

It should be remarked that the Psalms in our common prayer, together with those in the services and the psalter, are retained from the great English bible, commonly called Archbishop Cranmer's. These are also the same that are referred to in the first prayer-book of Edward VI. and that of Queen Elizabeth; the reason for this peculiarity, seems to be that this translation not being so close to the original, as that which is now in use with us, it has fewer Hebraisms in the style, on which account the language is thought to be more smooth and simple.

Respecting one particular in the ancient psalm singing, we think its disuse is very much to be lamented. Durandus relates, that in his time (above six hundred years ago) it was customary in some places, for the people waiting in expectation of morning service, to hasten into the church as soon as they heard *Venite Exultemus*, (O, come let us sing, &c.) begun, and it is remarked by a moderate and well informed commentator upon our Liturgy, that the laudable practice of singing Psalms, while the congregation is assembling, still prevails in some of our parish churches, especially in the northern counties; where, after the minister was in the desk, and before he began the sentences, he has with pleasure observed all the congregation standing and singing the hundredth Psalm; and at some churches in and around London, as soon as the officiating clergyman comes out of the vestry-room, the organ plays, and one verse of the Psalm is sung. We join with him in wishing the practice were more general.

[To be continued.]

## Exposition of the Articles of the Church.

## ARTICLE IX.

*Of Original or Birth Sin.*

ORIGINAL sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *PHRONEMA SARKOS*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God; and although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

The rule of christian faith being established in the three last articles, the church hath thought it right in the next place to proceed to those points which relate to christians as individuals, and it begins with original or birth sin.

When God placed Adam in the garden of Eden, he said to him, "*of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die,*" Gen. vi. 16. These words *thou shalt surely die* must mean, that from that time Adam should become subject to death, since it is certain that he did not actually die on the day on which he eat the forbidden fruit. Hence we conclude, that if Adam had not eaten the forbidden fruit, he would not have died, and therefore Adam became subject to death in consequence of his disobedience. And the scriptures further teach us that the sin of Adam not only made him liable to death, but that it also changed the upright nature, in which he was originally formed, into one that was prone to wickedness: and that this liability to death, and propensity to sin, were entailed from him upon the whole race of mankind: "*By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*" Rom. v. 12. "*By one man's disobedience many were made sinners.*" Rom. v. 19. From these and many other texts of scripture it appears that Adam, who was at first made upright and in the image of God, from a state of innocence, purity, and happiness, became subject to death, sin and misery; and transmitted his nature thus corrupted to all his posterity. Upon this universal depravity of mankind, and consequent liability to punishment, is founded the necessity of a Redeemer, whose merits and mediation might atone for those sins which are common, in a greater or less degree, to every descendant of Adam. And all those expressions of the New Testament, which assert that every one, before he can be entitled to the benefits



of the gospel dispensation, must be "*born again*," must become "*a new creature*," and "*put on the new man*," imply a corruption of his present nature, and plainly prove, that a great change must have taken place since God "*created man in his own image*, and saw every thing that he had made, and behold it was good."

Notwithstanding the plain and obvious sense of the above passages, the Pelagians formerly maintained, and the Socinians still contend, that Adams' mortality belonged to his original nature ; that his sin was merely personal, and confined to himself, and did not in any respect affect his posterity. But upon the authorities which have been just stated, we hold, that "*original guilt standeth not in the following of Adam* (as the Pelagians do vainly talk, but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam ; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit. The article proceeds to state, "*and therefore in every person born into this world it deserveth God's wrath and damnation.*" These words imply that every person who is born into the world, exclusive of the sins which he himself commits, or even if he does not live to commit sin, is on account of the disobedience and guilt of Adam, subject to the wrath and punishment of God ; and we have seen the same thing intimated in the second article, where it is said, that Christ suffered "*as a sacrifice not only for original guilt, but also for the actual sins of men.*"

"And this infection of nature doth remain, yea, in them that are regenerated ; whereby the lust of the flesh, called in Greek PHRONEMA SARKOS which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God." That the corruption of nature does always remain, every one must know from his own experience ; and that it is not subject to the law of God, is expressly asserted by St. Paul : "*The carnal mind is enmity against God ; for it is not subject to the law of God, nor indeed can be*" Rom. viii. 7. The members of the church of Rome maintain, that original sin is entirely taken away by baptism ; but there is no authority for this opinion in scripture ; on the contrary, St. Paul says to the Galatian converts, "*The flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things which ye would*" Gal. v. 17, and St. Peter admonishes the Christians to whom he writes, "*to abstain from fleshly lusts, which war against the soul* : 1 Pet. ii. 11, and St. James says, "*Every man is tempted, when he is drawn away of his own lust and enticed*," James i. 14. These Epistles were all written to persons who had been baptized, and the apostles evidently consider them as still liable to the "*infection of nature*," contracted by the fall of man."

That there is no condemnation for them that believe and are baptized, we learn from St. Paul ; *There is therefore now no condemnation to them which are in Christ Jesus.*" Rom. viii. 1. Faith in Christ, joined with repentance and a sincere endeavor to obey his commands, will, through the merits of his death, avert the punishment



due to our sins, and procure us admission into the kingdom of heaven.

"Yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin." The passage here alluded to is generally understood to be the following; "*What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.* Romans chap. vii. 7.



*The following Prayer the pious Bishop Wilson used daily for his Parents.*

"O Almighty Lord God, to whom the obedience of children to their parents is most acceptable, and all disobedience most displeasing; give me grace, that I may always observe my parents with all kind of duty, obey them in all their just commands; be aiding to them if ever they shall stand in need of my assistance; that I may bear all their reproofs, and the infirmities of their old age patiently; and that I may never grieve them by stubborn and evil courses.

"Good Lord, forgive all the offences that I have at any time committed against my parents; increase the number of their days; keep them safe in body and mind; support them under all the sicknesses and infirmities of their declining years; make thy fatherly corrections as easy to them as to thee seemeth most meet; but make them useful to that great end, the salvation of their souls.

"Grant, O Lord, that they may see their offspring prosper in the fear of thee; and to this end, I most humbly beseech thee to give the same graces and good things to my brethren and sisters which I ask for myself; and especially the grace of obedience to thee and to our dear parents, for whose care over us, and for all their godly instructions, we can never be sufficiently thankful to thee and to them.

Hear, O blessed Lord, all our prayers for them and for one another, that when any of us shall depart this life, we may do it in peace and in thy favor; and that those who are left behind may not have reason to grieve as men without hope. Grant these things, O Father of mankind, for the sake of thy Son Jesus Christ. Amen.



*Pulpit Eloquence.*

The following elevated strain of pulpit eloquence is extracted from a collection of sermons, published under the title of "*The Scotch Preacher.*"

"TWICE had the sun gone down upon the earth, and all was yet silent as the sepulchre: Death held his scepter over the Son of God: still and silent the hours passed on: the guards stood at their posts; the rays of the midnight moon gleamed on their hel-

mets, and on their spears; the enemies of Christ exulted in their success: the hearts of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn upon the world; when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground: his countenance was like lightning, and his raiment white as snow: he rolled away the stone from the door of the sepulchre, and sat upon it.

"But who is this that cometh forth from the tomb; with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion—Christian! it is your Lord. He hath trodden the wine-press alone; he hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection; he arises a conqueror from the grave; he returns with blessings from the world of spirits: he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was a jubilee of the universe: "the morning stars sang together, and all the sons of God shouted aloud for joy." The Father of mercies looked down from his throne in the Heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dew of Heaven for the exaltation of man to future glory in the world above."



FOR THE CHURCHMAN'S MAGAZINE.

### Natural Religion.

MR. EDITOR,

AS it is of momentous consideration that we maintain the first principles of pure religion, I shall make no apology for requesting the admission of the following extract into your Magazine. "The foundation of all religion is the belief of a God, who is a rewarder of all them that diligently seek him. Now he that cannot, from the visible face of nature and the works of creation, collect and infer the invisible things of God: that cannot, from a just observation of the immensity, the order, and beauty of the vast system of the universe, infer the necessity of a first cause, all-wise, all-powerful, and in every kind and degree of perfection, absolutely perfect, must be a creature of contracted views, narrow apprehensions and a poor understanding; whom, without breach of charity or good manners, we may venture to pronounce as the royal Psalmist does, a *fool*. The man that allows the existance of such a perfect Being, and does not consider the relation he stands in to that Being, and the several obligations and duties arising from that relation, must be a stupid inconsiderate creature, who has not so good a title to honor and gratitude as the beasts of the field; for, as the

prophet says, the ox knoweth his owner and the ass his master's crib."

To what sort of a place in the other world those will be destined, who in *this*, assert that *neither the existence of God nor moral obligation* are deducible from creation and providence, I shall not hazard an opinion. In this world however, they cannot be ranked among the most potent and consistent advocates for *revelation and positive institutions*.



On the inestimable importance of laying in a stock of knowledge at the proper season of life, Felltham has these excellent observations.

*"The Misery of an Ignorant old Age.*

"AS old âge is not only a collection of diseases, but even a disease of itself, and by the decree which Providence hath passed upon man, incurable, save by death; the best thing, next to a remedy, is a diversion or an abatement of the malady. The cold Corelian cannot change his clime: but yet by furs and fires he can preserve himself in a boisterous and icy winter. The drum and fife sometimes can drown the battle's noise, when there is no way to escape it. The little pismire does instruct great man, that, winter coming, store should be provided. And what thing is there, within the fathom of his industry, that can so well support him under the decay and infirmities of age, as knowledge, study, and meditation? With this, a man can feast at home alone, and in his closet put himself into whatever company shall best please him; with youth's vigor, age's gravity, beauty's pleasantness, with peace or war, as he may like best. Virtuous study will relieve the tediousness of decrepid age, and the divine raptures of contemplation will beguile the weariness of the pillow and the chair. It makes him not unpleasing to the young, revered by the aged, and beloved of all. A grey head, with a wise mind, enriched by learning, is a treasury of grave precept, experience, and wisdom. It is an oracle to which the lesser wise resort to know their fate. He that can read and meditate, need not think the evening long, or life irksome; it is, at all times, a fit employment, and a particular solace to him who is bowed down with years. Without this, an old man is but the lame shadow of that which once he was. They honor him too far that say he is twice a child. There is something in children that carries a becoming prettiness with it, which is pleasing and of grateful relish. But ignorant old age is the worst picture that time can draw of man. It is a barren vine in autumn, a leaky vessel ready to drop in pieces at every remove, a map of mental and corporeal weakness; not pleasing to others, and a burden to himself. His ignorance and imbecility condemn him to idleness, which to the active soul is more irksome than any employment. What can such a one do when strength of limbs shall fail, and the love of those pleasures which helped him to mispend his youth, shall, through time and languid age, become dull and blunted? Abroad he cannot stir, to amuse himself with what



passes in the world ; nor will others be fond of coming to him, when they shall find nothing but a man, composed of diseases and complaints, who for want of knowledge hath not discourse to keep reason company. Like the cuckoo, he may be left to his own moultering in some hollowed cell : but since the voice of his spring is gone (which yet was all the note he had to take us with) he is now no longer listened to, and in his melancholy hole he lazeth his life away. If study were valuable for nothing else, yet it would be highly so for this ; that it makes a man his own companion without either the charge or the cumber of company. He is neither obliged to humour nor to flatter. He may hear his author speak as far as he likes, and leave him when he does not please him, nor will he be angry though he be not of his opinion. It is the guide of youth, to manhood a companion, and to old age a cordial and an antidote. If I die tomorrow, my life to-day will be somewhat the sweeter for knowledge. The answer was good which Antishenes gave, when he was asked, what fruit he had reaped of all his studies. *By them (said he) I have learned, both to live and discourse with myself."*

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POETRY.

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FOR THE CHURCHMAN'S MAGAZINE.

MESSRS EDITORS.

The following "Dedicatory Poem," was sung at the consecration of St. Stephen's church in this city, on the 26th of December, 1805. If you think it will be acceptable to your readers, by inserting it in your useful miscellany, you will oblige your constant reader, and sincere well wisher.

"WITH joyful hearts and tuneful song,

Let us approach the mighty Lord,  
Proclaim his honors with our tongue,  
And sound his wondrous truth abroad.

His glorious name, on golden lyre,  
Strike all the tuneful choirs above,  
And boundless nature's realms conspire  
To celebrate his matchless love.

The heaven of heavens is his bright throne,  
And cherubs wait his high behest,  
Yet for the merits of his Son,  
He visits men in humble dust.

In temples sacred to his name,  
His saints assemble round his board,  
Raise their hosannas to the Lamb,  
And taste the supper of the Lord,

O God, our King, this joyful day.  
We dedicate this house to thee ;  
Here would we meet to sing and pray,  
And learn how sweet thy dwellings be.

O King of Saints, O triune God,  
Bow the high heav'ns and lend  
thine ear,  
O make this house thy fix'd abode  
And let the heav'nly dove rest here.

Within these walls may Jesus's charms  
Allure ten thousand souls to love,  
And all supported by his arms,  
Shine bright in realms of bliss above.

There saints of ev'ry tribe and tongue  
Shall join the armies of the Lamb,  
Hymn hallelujahs to the Son,  
The Spirit and the great I AM.

Their songs seraphic shall they raise,  
And Gabriel's lyre the notes re-  
sound,  
Heaven's full ton'd organs join the  
praise,  
And world to world repeat the  
sound.

To Father, Son, and Holy Ghost,  
Be ceaseless praise and glory giv'n,  
By all the high angelic host,  
By all on earth and all in heav'n."  
*New-York, March 4, 1807.*

## AN IMPROMPTU

THE heav'n's o'ercast with gath'ring  
clouds condense,  
And falling torrents gush from all  
the skies.  
The melting snow dissolves in liquid  
rills,  
Which rush impetuous to the swell-  
ing stream.  
No longer bound in chrystal chains,  
and rising  
With its weight, it scorns the sway  
of man,  
Bursts its high mounds, and proudly  
rolls  
Beneath its ponderous load.  
With dire destruction riding on its  
waves,  
O'erpow'rs resisting strength, and  
bids it honor,  
With an holy awe, the God who rules  
the waves.  
Such saw I once the stream which  
rolls  
Majestic through a neighboring ville\*  
Its chrystal tide. Silent I view'd  
The desolating scene. In vain the  
proudest  
Works of art, in vain the labors of  
preceding  
Years oppose the mighty flood! Des-  
troying  
The rich man's substance, and the  
poor man's all,  
It glories in its strength, upbears their  
floating ruins  
On its tide, and thund'ring o'er the  
lofty  
Cataract, mingles its foaming waters  
With the silent main.  
Ye feeling souls who melt at other's  
woes,  
Who boast the noble privilege *to give*,  
And bid the care-worn visage smile  
with joy,  
O now evince your gen'rous love of  
man!  
O now relieve the hapless sufferer,  
Whose only hope is on your gen'rous  
kindness  
Plac'd! and thus a deed perform  
Which human gratitude shall e'er de-  
light  
To praise, fond mem'ry imprint upon  
the feeling  
Heart, and God himself reward—  
'Tis RELIGION, 'tis DEPRESS'D HU-  
MANITY

\* Pawtucket (R. I.) destroyed by the  
late calamitous flood.

That plead? 'tis man who suffers,  
'Tis a brother wants? And shall a  
brother  
Make to Affluence his moving plea  
In vain? No: forbid it charity!  
Forbid it Heav'n!  
When suff'ring Virtue pleads her  
hapless cause,  
When lisping innocence proclaims its  
woes,  
Or speaks expressive by a flood of  
tears,  
E'en sordid AVARICE should feel a  
pitying  
Kindness steal upon his soul, relax  
His griping hand, and learn to give.  
Y.

## ODE

## On the return of Spring.

WHILE others sing the rage of war—  
The horrid feasts of gun and spear,  
Spread o'er the hostile plain;  
More pleasing themes inspire my  
muse,  
To see fair Spring her charms diffuse,  
Where peace and concord reign.  
All must the lovely nymph admire,  
When she appears in gay attire,  
To hail the rosy morn:  
Her brows with various blossoms  
crown'd,  
Her rich green robe that sweeps the  
ground,  
The earliest flow'r's adorn.  
With pleasure sparkling in her eyes,  
She bids the flow'ry tribes arise,  
And all their sweets unfold;  
The primrose fair, and violet blue—  
The cowslip sweet of yellow hue,  
Enrich'd with studs of gold.  
When she displays her vernal charms,  
Her smile the raptur'd bosom warms  
Her aspect cheers the sight:  
The air so mild, serene, and sweet,  
All nature seems the fair to greet,  
With pleasure and delight.  
Soft zephyr's float on fragrant wings,  
Health opens her salubrious springs,  
Each rural scene is blest:  
The warbling choirs begin their loves  
'Mong flow'ry fields and shady groves  
Now form the curious nest.  
The former joyous strains they try,  
And early mount the azure sky,  
To hail the blooming fair:  
The Winter's gloomy train retires,  
And Spring with life the world in-  
spires,  
And wakes the joyful year.

*American Episcopate.*

[NO. VII.]

## LETTER OF THE ENGLISH BISHOPS,

*To the Rev. D. W. White, the Rev. D. W. Smith, the Rev. Mr. S. Provost, the Hon. James Duane, Esq. and S. Powell and R. Peters, Esqrs.*

THE archbishop of Canterbury hath received an address, dated in convention, Christ Church Philadelphia, Oct. 5, 1785, from the clerical and lay deputies of the Protestant Episcopal Church in sundry of the United States of America, directed to the archbishops and bishops of England, and requesting them to confer the Episcopal character on such persons as shall be recommended by the Episcopal Church in the several states by them represented.

This brotherly and christian address was communicated to the archbishop of York, and to the bishops with as much dispatch as their separate and distant situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shown towards their Episcopal brethren in America.

We are now enabled to assure you, that nothing is nearer to our hearts than the wish to promote your spiritual welfare, to be instrumental in procuring for you the complete exercise of our holy religion, and the enjoyment of that ecclesiastical constitution, which we believe to be truly apostolical, and for which you express so unreserved a veneration.

We are therefore happy to be informed, that this pious design is not likely to receive any discountenance from the civil powers under which you live; and we desire you to be persuaded, that we on our parts will use our best endeavors, which we have good reason to hope will be successful, to acquire a legal capacity of complying with the prayer of your address.

With these sentiments we are disposed to make every allowance which candor can suggest for the difficulties of your situation; but at the same time we cannot help being afraid that in the proceedings of your convention some alterations may have been adopted or intended, which those difficulties do not seem to justify.

Those alterations are not mentioned in your address; and, as our knowledge of them is no more than what has reached us through private and less certain channels, we hope you will think it just both to you, and to ourselves, if we wait for an explanation.

For while we are anxious to give every proof, not only of our brotherly affection but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.



In the mean time we heartily recommend you to God's holy protection, and are your affectionate brethren,

J. CANTUAR.  
W. EBOR.  
R. LONDON,  
W. CHICHESTER,  
C. BATH AND WELLS,  
J. St. ASAPH,  
J. SARUM,  
J. PETERBOROUGH,  
JAMES ELY,  
J. ROCHESTER,  
R. WORCESTER,  
J. OXFORD,  
J. EXETER,  
THO. LINCOLN,  
JOHN BANGOR,  
J. LICHFIELD AND COVENTRY,  
J. GLOUCESTER,  
E. St. DAVID'S  
CHR. BRISTOL.

*London, February 24, 1786.*



[NO. VIII.]

*LETTER FROM THE ARCHBISHOPS OF CANTERBURY AND YORK,*

*To the committee of the General Convention at Philadelphia, the Rev. Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, Samuel Powel and Richard Peters, Esqrs.*

MR. PRESIDENT AND GENTLEMEN,

INFLUENCED by the same sentiments of fraternal regard expressed by the archbishops and bishops in their answer to your address, we desire you to be persuaded that if we have not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left by receiving your address unaccompanied by those communications with regard to your Liturgy, articles, and ecclesiastical constitution; without the knowledge of which we could not presume to apply to the legislature for such powers as were necessary to the completion of your wishes. The journal of the convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it, and of your articles, till the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration, at a meeting of the archbishops and fifteen of the bishops, being all who were in London and able to attend; and it was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect however was paid to our Liturgy than its own excellence, and your declared attachment to it had led us to expect. Not to mention a variety of verbal alterations,

of the necessity or propriety of which we are by no means satisfied, we saw with grief that two of the confessions of our christian faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the apostle's creed, an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the order of your ministry; and trusting that the communications which we shall make to you on the subject of these, and some other alterations will have their desired effect, we have, even under these circumstances, prepared a bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to parliament; and we have the best reasons to hope that it will receive the assent of the legislature. This bill will enable the archbishops and bishops to give Episcopal consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions inconsistent with the situation in which the late revolution has placed them; on condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the archbishops and bishops.

You will, doubtless, receive it as a mark both of our friendly disposition towards you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer will be accepted, and the mode in which it may be given. The anxiety which is shown by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our ministry, confirms our own sentiments, and points it out to be a duty very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendence of those offices is committed. At our several ordinations of a deacon and a priest, the candidate submits himself to the examination of the bishop, as to his proficiency in learning; he gives the proper security of his soundness in the faith, by the subscriptions which are made previously necessary: he is required to bring testimonials of his virtuous conversation during the three preceding years; and that no mode of enquiry may be omitted, public notice of his offering himself to be ordained, is given in the parish church where he resides or ministers, and the people are solemnly called on to declare, if they know any impediment, for the which he ought not to be admitted. At the time of ordination too, the same solemn call is made on the congregation then present. Examination, subscription and testimonials are not indeed repeated at the consecration of an English bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his

ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced. Their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here. Means therefore must be found to satisfy the archbishop who consecrates, and the bishops who present them, that, in the words of our church, "they be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honor of God, the edifying of his church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning—we apprehend that the subjecting a person who is to be admitted to the office of a bishop in the church, to that examination which is required previous to the ordination of priests and deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character. We therefore do not require any further satisfaction on this point than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them will be well aware how greatly incompetence in this respect must lessen the weight and authority of the bishop, and affect the credit of the Episcopal church.

Under the second head, that of subscription; our desire is to require that subscription only to be repeated which you have already been called on to make by the tenth article of your Ecclesiastical Constitution: But we should forget the duty which we owe to our church and act inconsistently with that sincere regard which we owe to your's, if we were not explicit in declaring, that, after the disposition we have shown to comply with the prayer of your address, we think it now incumbent on you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the apostle's creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our church. Nor can we help adding, that we think it but a decent proof of the attachment which you profess to the service of our Liturgy, to give to the other two creeds a place in your book of common prayer, even though the use of them should be left discretionary. We should be inexcusable too, if at the time when you are requesting the establishment of bishops in your church, we did not strongly represent to you, that the eighth article of your Ecclesiastical Constitution appears to us to be a degradation of the clerical, and still more, of the Episcopal character. We persuade ourselves, that in your ensuing convention, some alteration will be thought necessary in this article, before this reaches you; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head which respects purity of manners, the reputation of the church both in England and America, and the interest of our common christianity, is so deeply concerned in it, that we feel it our indispensable duty to provide on this subject.



the most effectual securities. It is presumed that the same previous public notice of the intention of the person to be consecrated, will be given in the church where he resides in America, for the same reasons, and therefore nearly in the same form with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination; and the characters of those who give them are subject to scrutiny, and in cases of criminal deceit, to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons candidates for Episcopal consecration, should bring to us both a testimonial from the General Convention of the Episcopal church, with as many signatures as can be obtained; and a more particular one from the respective conventions in those states which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed,\* that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal church in America, on this occasion. We think it sufficient therefore that they declare, they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the convention in each state from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of.

We trust therefore they will have no objection to the adoption of the form of a testimonial which is annexed, and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordination. We trust we shall receive these testimonials signed by such a majority in each convention, that recommends, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you without reserve at present, intending to give you further information as soon as we are able. In the mean time we pray God to direct your counsels in this very weighty matter; and are, Mr. President, and Gentlemen, your affectionate brethren.

Signed,

J. CANTUAR  
W. EBOR.

\* This will appear in our next number.

*Literary Notice.*

The beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from facts. By the Right Reverend BEILEY PORTEUS, D. D. Lord Bishop of London.

THE zeal and abilities of the venerable author of this excellent performance, have been so often and so successfully displayed, in behalf of the best interests of man, that it is with the greatest pleasure we perceive his intellectual strength undiminished, and his powers still exerted in the defence of that religion, of which he is so great an ornament.

The question of the utility of Christianity is one of considerable importance; and it is discussed in this pamphlet with great force and ingenuity. Infidelity has not scrupled to charge our religion with cruelty and intolerance. This absurd accusation is not only repelled with success, but, on the contrary, it is fully proved, that "Christianity has added most essentially to the sum of human happiness; that it is not only in its own nature calculated to promote the peace, the welfare, and the comfort of mankind, but that it has actually done so; that its beneficial effects are in a greater or a less degree visible throughout the Christian world; and that considered in all the various points of view, in which it presents itself to our observation, and in all its different bearings on the several conditions and relations of human life, it appears evidently to be the purest and most substantial blessing, even in the present state, that heaven in its bounty ever conferred upon the sons of men."

The truth of these assertions is completely established by the plain statement of facts, which the most determined and most ingenious adversary of the Gospel will not find it very easy to controvert.

The beneficial effects of Christian government are thus concisely but forcibly stated;

"With respect to paternal power, the first Christian emperor, in order to prevent the destruction of grown children by their father, (a practice, at that time, too frequent) very wisely and humanely ordained, that the public should maintain the children of those who were unable to provide for them.

"In the year 319 he put an effectual stop to this terrible practice, by making it a capital offence; and even affixing to it the punishment denounced against parricides.

"The exposure of infants, however, still prevailed; this he also restrained by an edict, in the year 331; and under the emperors Valentinian, Valens, and Gratian, this crime was made a capital offence.

"Another branch of domestic tyranny, perpetual servitude, was, as a learned civilian observes, greatly discountenanced by the Christian religion; and about the twelfth or thirteenth century, when ecclesiastical legislation was at its height, is dated the extinction of slavery in Europe.

" The first edict against gladiatorial shows, was by a Christian Emperor ; and Honourius afterwards completed what Constantine had begun. This horrid exhibition was by his laws finally abolished. To this we may add, that the savage punishment of crucifixion was also put an end to by Constantine.

In these instances, (and more might be produced) we see that some of the greatest miseries which oppressed mankind in the Heathen world, were actually removed by the laws and edicts of CHRISTIAN RULERS. Here, then, there can be no doubt that the happy effects of those laws are to be ascribed solely and exclusively to the beneficent spirit of that heavenly religion, which meliorated the heart, and humanized the disposition of those who made them. And we are therefore warranted in concluding, that many of the *other* great improvements in civil, social, and domestic life, which render our situation so infinitely superior to that of the antient as well as to the modern pagan world, are to be attributed to the operation of the same powerful cause.

" If this important truth stood in need of any further confirmation, it is to be found in the confession of those who are either the avowed enemies of Christianity, or at least have no unreasonable prejudices in its favor, to mislead their judgment.

" They acknowledge, that the prime and genuine influence of Christianity, may be traced in its beneficial, though imperfect effects, on the barbarian proselytes of the north ; and that on the fall of the Roman empire, it evidently mollified the ferocious temper of the conquerors.

" They acknowledge that Constantine acted the part of a sound politician, in affording Christianity protection and support ; because it not only tended to give firmness and solidity to his empire, but also to soften the ferocity of the armies, and to reform the licentiousness of the provinces ; and by infusing a spirit of moderation and submission to government, to extinguish those principles of avarice and ambition, of injustice and violence, by which so many factions were formed, and the peace of the empire so often, and so fatally broken.

" They acknowledge, in still more pointed and decisive terms, that no religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind.

" They acknowledge that Christianity, divested of all fanaticism, and better understood than in former ages, has rendered modern government less sanguinary, and given more gentleness to the manners of mankind.

" They acknowledge, in fine, that these changes are *not owing to the cultivation of letters*, because, wherever they flourished the most, humanity was not the most regarded ; but that from the Gospel numberless acts of mercy and kindness take their rise.

" Such are the acknowledgments of men of distinguished eminence in the world of letters, but certainly not much disposed to make needless concessions in favor of Christianity. And with these unsuspecting testimonies, added to the various facts that have been produced, we are enabled to estimate the respective merits



and to delineate, in a few words, the true characters of philosophy and of revelation.

"In one of these, PHILOSOPHY has usurped the throne of God : in the other, CHRISTIANITY has long established its empire. And it should seem as if (among other reasons) Providence had permitted the former to triumph, in a kingdom so near our own, almost on purpose to contrast together, to show in the strongest possible light, and to force upon the very senses of mankind, the different spirit, and the different effects of infidelity and religion. The scenes that have lately passed in one of these countries are well known. They are too horrible to relate, and too recent to be forgotten. The blessings experienced in the other are before our eyes, and I trust, engraved on all our hearts. After contemplating both with due attention, let us then say, whether 'the tree (planted on each of these neighbouring shores) *is not known by its fruit* : whether the fruit of PHILOSOPHY is not now, what it always has been, *unrelenting cruelty* ; and the fruit of the GOSPEL, *unbounded benevolence and universal love*. Here then are the two great moral teachers and guides of life proposed to your choice ; and as you approve the temper, and relish the actual effects of the one, or of the other, decide between them."

After perusing the above, our readers will judge for themselves of the importance of this publication ; and they will not rest satisfied without reading the whole. We hope that the tract will be printed uniformly with the bishop's little piece on the Evidences of the Christian Religion.

*Orthodox Churchman's Magazine.*

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### *Anecdote of William Burkitt.*

THIS pious expositor going one Sunday to church from the parsonage-house, met an old college friend, who was purposely coming to give him a call before sermon. After the accustomed salutations, Burkitt told his friend, that as he had intended him the favor of a visit, his parishoners would expect the favor of a sermon. The other excused himself by saying, that he had no sermon with him : but on looking at Burkitt's pocket, and perceiving his sermon-case, he drew it gently out and put it into his own pocket. He then said smilingly, "Mr. Burkitt I agree to preach for you." He did so ; and preached Burkitt's sermon : But he appeared to great disadvantage after Burkitt, for he had a voice rough and untuneful, whereas Burkitt's was remarkably melodious. "Ah ! (said Burkitt to him after sermon in the vestry) you was but half a rogue ; you stole my fiddle, but you could not steal my fiddle-stick."

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### *Sir William Jones.*

THIS glory of England and illustrious ornament of the University of Oxford, in his voyage to the East Indies, touched at the island of Hinguan or Johanna, on the African coast, where the Arabic language and manners prevail. Of this island he has given

a very entertaining account, and particularly of a conversation with Alvi the Governor's brother, which we here extract for the amusement of our readers.

"Alvi shewed me his manuscripts, which chiefly related to the ceremonies and ordinances of his own religion; and one of them, which I had formerly seen in Europe, was a collection of sublime and eloquent hymns in praise of Mohammed, with explanatory notes in the margin. I requested him to read one of them after the manner of the Arabs, and he chaunted it in a strain by no means unpleasing; but I am persuaded that he understood it very imperfectly. The room, which was open to the street, was presently crowded with visitors, most of whom were *Mufii*, or *expounders of the law*; and Alvi, desirous, perhaps, to display his zeal before them at the expense of good breeding, directed my attention to a passage in the Commentary on the Koran, which I found levelled at the Christians. The commentator having related with some additions (but, on the whole not inaccurately) the circumstances of the Temptation, puts this speech into the mouth of the Tempter: "Though I am unable to delude thee, yet I will mislead by thy means, more human creatures than thou wilt set right." "Nor was this menace vain," says the Mahomedan writer, for the inhabitants of a region many thousand leagues in extent, are still so deluded by the devil, that they impiously call Isa [Jesus] the Son of God. Heaven preserve us," he adds, "from blaspheming Christians, as well as blaspheming Jews!" Although a religious dispute with these obstinate zealots would have been unseasonable and fruitless, yet they deserved, I thought, a slight reprehension, as the attack seemed to be concerted among them. "The commentator," said I, "was much to blame for passing so indiscriminate and hasty a censure: the title which gave your legislator, and gives you, such offence, was often applied in Judæa by a bold figure, agreeable to the Hebrew idiom, though unusual in Arabia, of *angels to holy men*, and even to *all mankind*, who are commanded to call God *their Father*; and in this large sense the apostle to the Romans calls the elect the *children of God*; and the Messiah the *first born among many brethren*; but the words *only begotten*, are applied transcendentally and incomparably to him alone;\* and, as for me who believe the Scriptures, which you also profess to believe, though you assert without proof that we altered them, I cannot refuse him an appellation, though far surpassing our reason by which he is distinguished in the Gospel: and the believers in Mohammed, who expressly name him *the Messiah*, and pronounce him to have been born of a virgin, which alone might fully justify the phrase condemned by this author, are themselves condemnable for cavilling at words, where they cannot object to the substance of our faith consistently with their own."

The Muselmans had nothing to say in reply; and the conversation was changed.

\* Rom. viii. 29. See 1 John iii. 1. 3 Barrow, 231, 232, 251.

*Bishop Berkley.*

THIS excellent prelate, was of Trinity College, Dublin, but retained through life an uncommon attachment to the University of Oxford, and was buried in the cathedral of Christ Church there. He appears to have been peculiarly blessed in his children. The following interesting anecdote is related of one of them, who was called to the regions of bliss in the years of infancy and innocence. The child once asked his father what was the meaning of the words Cherubim and Seraphim, which occur in the Holy Scripture, and in the Church Liturgy. The answer returned was, that Cherubim is a Hebrew word signifying *knowledge*; that Seraphim is another word in the same language, meaning *flame*; from whence it is inferred, that Cherubim are orders of celestial beings excelling in knowledge: and the Seraphim celestial likewise, excelling in divine affection. The child replied, "I hope, that when I die, I shall be one of the Seraphim, for I had rather love God, than know all things."

*Consecration.*

THE consecration of St. John's church New-York, took place on the 6th of January last. The consecration service was performed in that impressive and solemn manner suited to the occasion, and which has ever characterized the worthy bishop who presides over the Protestant Episcopal Church in that state. Morning prayer was performed by the Rev. Mr. Moore from Staten Island; and an appropriate discourse was delivered by the Rev. Mr. Wilkins of E. and W. Chester. A great number of clergy attended on this solemn occasion; and the congregation was numerous and respectable. This church is said to be the most elegant one in the United States, and is built at the expence of the corporation of Trinity Church.

## TO CORRESPONDENTS.

QUÆSITOR is received, and shall be attended to in due time.

A pamphlet from *Maryland*, shall also be noticed in its turn. The manuscript sermon sent us by a friend, is under consideration.

## ERRATA.

In the Magazine for February, page 57 l. 17 from top, for *actual* r. *active*—p. 61. l. 9. from top, for *Bapus*, r. *Bassus*—p. 62, l. 1. at top, for *or*, r. *one*,—p. 64. l. 23. from top, for *just*, r. *put*.

For March, page 118, line 7 from bottom, for *gifts* r. *visits*. In our numbers for January and March, the name of a respectable gentleman was inadvertently mis-spelt, which the reader is desired to correct; it should be *Provost* not *Prevost*.